

Chehre Ka Pardah

Mustahab Ya Wajib



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Chahre Ka Pardah

Mustahab ya Waajib?

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Araz-e-Naashir

ان الحمد لله نحمده ونصلی علیٰ رسوله الکریم۔ اما بعد!

Aurat ke liye pardah islami sharia't ka ek waazeh hukm hai. aur uska maqsad bhi bilkul waazeh hai. Islam ne insani fitrat ke a'in mutaabiq yeh faislah kiya hai ke aurat aur mard ke ta'alluqaat paakeezgi, safaaayi aur zimmedaari ki bunyaadon par istawaar hon aur uss mein kahin koyi khalal dar na aane paaye iss liye shari'at ne zina aur uske asbaad-o-dawaay'i par mukammal qadghan lagaayi hai, kyun ke yeh takmeel khaaheshaat ka khaalis haiwaani zaria' hai, jis mein tahaarat aur zimme daari ki adna si bhi jhalak maujood nahin, balke yeh jismaani aur rohaani afaat ka sar chashma hai.

Ghair mahram mard-o-aurat ki ek doosre se mukammal alaahidgi, aur unke baahami ikhtelaat par do tok paabandi, isi paabandi ka hissa yeh hai ke agar aurat ko ghar se baahar nikalna, aur ajnabi mardon ke saamne se guzarna pade to woh pardah karle.

Chunke chehrah husn-o-qabeh ka asal me'yaar hai, aur uss par ubharne waale ta'assuraat dili jazbaat-o- ehsasaat ki tarjumaani karte hain, aur nigah paighaam-e-rasaani ka kaam anjaam deti hai, balke khuftah jazbaat-o-ehsasaat ko ubhaarti hai, iss liye parde ke hukm ka awwaleen hadf yeh hai ke chehra nigahon se ojhal rahe, aur nigah, nigah se takraane na paaye.

Muhammad Salik Usaid

Pesh-e-Lafz

Maujoodah daur ki naam nehaad raushan khayaali aur e'tedaal pasandi ki tahreek ne jahaan islam ki deegar aqdaar ko hansi mazaaq ka nishaan banaaya hai wahaan hijaab aur daadhi ko sar-e- fehrist rakkha hai. raushan khayaal aur e'tedaal pasand hazraat ke nazdeek daadhi aur hijaab donon jehaalat aur pasmaandagi ki alaamat hain.

Hijaab shari'at-e-islamia ka ek aham tareen hukm hai jiska maqsad mu'aashre ko sinfi jazbaat ke hijaan se paak aur saaf rakhna hai. iss hukm par amal karne se mu'aashrah ek nahin beeson fitnon se mahfooz ho jaata hai jabke iss hukm ki khilaaf warzi ke nateejah mein aise aise alamnaak aur zahar aalood fitne janam lete hain jis ka tadaaruk karna waaledain ke bas ki baat nahin rahti. jahaan tak ahl-e-eemaan khawaateen ka ta'alluq hai woh to har haal mein Allah aur uske Rasool ﷺ ke har hukm par baraza wa raghbat amal karti hain aur aise gharaanon ki khawateen, gharon ke under sutr aur ghar se baahar hijaab ke ahkaam par na sirf khushdili se amal karti hain balke iss par kisi qism ki khuffat ya nadaamat mahsoos nahin kartin aur Allah Ta'ala aur uske Rasool ki itaa'at aur farman bardaari mein fakhr mahsoos karti hain. albattah jin gharaanon mein zo'ful eemaan ya ilm ki kami hai wahaan raushan khayaali aur e'tedaal pasandi ka gumrah kun paro paigandah zaroor asar andaaz hota hai.

Hijaab ke mustahab ya waajib (1) hone ki

1. *Yaad rahe mustahab woh amal hai jise karne se sawaab ho aur na karne par gunah na ho jabke wajib woh amal hai jise tark karne waala gunah gaar hota hai aur ozaab ka mustaqi q thhaharta hai.*

maujoodah bahas ne isi raushan khayaali aur e'tedaal pasandi ki tahreek se zor pakda hai. ahl-e-ilm ke nazdeek hijaab ke hukm par amal karna waajib hai, mustahab nahin hai jis ka matlab yeh hai ke ghair mahram mardon ke saamne bila hijaab aane waali aurat gunah gaar hogi aur qiyaamat ke roz saza ki mustahiq thhahregi.

Muallif ne qur'an-o-hadees ki raushni mein ahl-e-ilm ke iss moqif ko waazeh karne ki koshish ki hai. qur'an-o-hadees ke dalaayel ke elaawah mukhtalif masaalik se ta'alluq rakhne waale ulamaa kiraam ke fataawe bhi diye gaye hain jis se wajoob-e-hijaab ka moqif mazeed qawi ho jaata hai.

Aakhir mein muallif ne hijaab ko mustahab qaraar dene waale waajibul ehteraam ulamaa-e-kiraam ke dalaayel ka bhi jaayezah liya hai jinhein padh kar qaariyeen-e-kiraam ba aasaani yeh andaazah laga sakte hain ke hijaab ko mustahab qaraar dene ka moqif kis qadar kamzor aur zayeef hai.

Musalmaan khawateen ki ismat-o-iffat ke tahaffuz ke liye hijaab ek qila' ki haisiyat rakhta hai, lehaaza iss daur pur fitan mein ahl-e-eemaan ko sakhti se iss qila' ki hifaaazat karni chaahiye aur apne gardo pesh raushan khayaali aur e'tedaal pasandi ke gumraah kun paropaigande se muta'assir hone waale musalmaanon ko bhi iska ehsaas dilaana chaahiye. Allah Ta'ala humein haq ko haq samajhne aur iss par amal karne ki taufeeq ataa farmaaye. aameen.

Nashir



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ان الحمد لله نحمده ونصلى على رسله الكريم. اما بعدا
 فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم ﴿يَأَيُّهَا^١
 الَّذِينَ آمَنُوا لَا تَدْخُلُوا بَيْوُتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ
 نَظِيرِينَ إِنَّهُ لَا وَلَكُنْ إِذَا دُعِيْتُمْ فَادْخُلُوا فَإِذَا طَعْمَتُمْ فَاتَّشِرُوا وَلَا
 مُسْتَأْنِسِنَ لِحَدِيْثٍ طَإِنْ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيُسْتَخِي مِنْكُمْ ذَوَ
 اللَّهِ لَا يُسْتَخِي مِنَ الْحَقِّ طَوَّا سَالَتْمُؤْهَنَ مَتَاعًا فَسُلُّوْهُنَّ مِنْ وَرَاءِ
 حِجَابٍ طَذْلِكُمْ أَطْهَرُ لِقْلُوبِكُمْ وَقُلُوبِهِنَّ﴾^٢

"Aye logo! jo eemaan laaye ho! jab tumhein khaane ke liye bulaaya jaaye to Nabi ke ghar mein bila ijaazat na chale aao na hi aise waqt aao ke khaana pakne ka intezar karna pade. jab tumhein bulaaya jaaye to aa jao aur jab khaana khaa chuko to uthh kar chale jao aur baaton mein na lag jao tumhaara yeh tareeqah nabi ko takleef deta hai, lekin woh tumhein (rokte huye) sharmaata hai jab ke Allah Ta'ala haq baat kahne se nahin shar maata aur jab tum (ya'ni sahaaba kiraamؑ) Nabi ki biwiyon se koyi cheez maangna chaaho to parde ke peeche se maanga karo tumhaare aur un (Ya'ni azwaaj-e-mutahharaatؑ) ke dilon ki paakeezgi ke liye yahi tareeqah behtar hai." (Surah Ahzab:53)

Aayat-e-kareemah ka shaan-e-nuzool yeh hai ke ummul momineen Zainabؑ ke waleemah par

Nabi Akram ﷺ ne logon ko da'wat di, khaane se faraaghat ke ba'd kuchh log baatein karne lage. Rasoolullah ﷺ uthhne ke liye tayyaar huye, lekin log phir bhi baithhe rahe Aap ﷺ uthh kar under tashreef le gaye, kuchh der ke ba'd Aap ﷺ waapas tashreef laaye to teen aadmi uss waqt bhi guftagu mein mashghool the. yeh dekh kar Aap ﷺ phir waapas palat gaye. kuchh der ba'd Aap ﷺ ko ittela di gayi ke log uthh kar chale gaye hain tab Aap waapas tashreef laaye. hazrat Anas ؓ kahte hain ke waapas tashreef laane ke ba'd Aap ﷺ ka ek paaon 'darwaaze ki chaukhat ke under tha aur doosra baahar tha ke Aap ﷺ ne mere aur apne darmiyaan pardah latka diya kyun ke usi waqt Allah Ta'ala ne parde ka hukm naazil famaya tha.

(Bukhari)

Iss aayat ki tafseer karte huye tayseerul qur'an ke mufassir maulana Abdur Rahmaan kaylaani ؓ likhte hain "Yahi woh aayat hai jise aayat-e-hijaab kaha jaata hai hijaab ke ma'na kisi kapde ya doosri cheez se do cheezon ke darmiyaan aisi rok bana dene hai jis se donon cheezein ek doosre se wojhal ho jaayein iss aayat ki ru se tamaam azwaajun nabi ke gharon ke baahar pardah latka diya gaya phir doosre musalmaanon ne bhi apne gharon ke saamne parde latkaadiye aur yeh dastoor islami tarz-e-muaa'shrat ka hissa ban

gaya." (Taiseerul Qur'an jild som:606)

Ma'aariful qur'an ke mufassir Mufti Muhammad Shafai'  ne iss aayat ki tafseer mein yeh wazaahat bhi ki hai ke aayat mein sabab nuzool ke waaqi'ah ki bina par khaas azwaaj e mutahharaat ka zikr hai magar hukm saari ummat ke liye aam hai. (Ma'aariful qur'an jild no. 7 p: 200)

Surah Ahzaab ki doosri aayat mein irshaad mubaarak hai:

يَا أَيُّهَا النَّبِيُّ قُلْ لِلَّآذِنَاجَكَ وَبَنِتَكَ وَنِسَاءُ الْمُؤْمِنِينَ يُذْنِينَ عَلَيْهِنَّ مِنْ جَلَالِ بَيْهِنَّ طَذِلَكَ أَذْنَى أَنْ يُعْرَفَنَ فَلَا يُؤْذِنَ طَوْكَانَ اللَّهُ غَفُورٌ أَرْحَمٌ

"Aye Nabi! apni biviyon, betiyon aur mominon ki aurton se kaho ke apni chaadaron ke pallu apne upar latka liya karein yeh ziyaadah munaasib tareeqah hai ke woh pahchaan li jaayein aur sataayi na jaayein Allah Ghafururraheem hai."

(Surah Al ahzaab, aayat 59)

Aayat-e-kareemah ki tafseer mein chand mashhoor mufassireen ki tafseer darj zel hai:

1. Abdullah Bin Abbaas  farmaate hain. "Iss aayat mein momin aurton ko hukm diya gaya hai ke woh jab kisi zaroorat ke liye ghar se niklein to sar ke upar apni chaadar ko latka kar apne chehre dhaanp liya karein aur sirf ek (raastah dekhne ke liye) khuli rakkhein."

(Ibne Kaseer jild chahaarum safah:36)

2.(Ali ﷺ ke shaagird) Obaidah Salmaani ﷺ se iss aayat ka mafhoom daryaft kiya gaya to unhone chaadar se apna chehrat aur sar dhaanp liya sirf baayein aankh khuli rakkhi. (Ibne Kaseer jild chahaarum safah:36)

3. Imaam Ibne Jareer Tabri ﷺ farmaate hain "Iss aayat mein shareef auraton ko hukm hai ke woh laundiyan ki tarah khule chehre aur khule baalon ke saath ghar se na niklein." (Ibne Jareer)

4. Imaam Raazi ﷺ iss aayat ki tafseer mein likhte hain:

"Zamaana-e-jaaheliyat mein shareef auratein aur laundiyaan sab munh khol kar phir thin, badkaar log unka ta'aaqub karte the, Allah Ta'ala ne shareef auraton ko hukm diya ke woh apne oupar chaadarein daal lein aur yeh jo farmaya "ke yeh munaasib tareeqah hai ke woh pahchaan li jaayein." iske do matlab hain. ek yeh ke unke libaas se pahchaan liya jaayega ke woh shareef auratein hain isliye uska peechna kiya jaayega. doosra matlab yeh hai ke usse ma'loom ho jaayega ke woh badkaar nahin kyun ke jo aurat apna chehra chhupaayegi usse koyi yeh na rakkhe ke woh apni sharamgaah kholne par aamaadah hogi." (Tafseer Kabeer bahaawalah Islami khutabaat az maulana Abdussalam bastawi ﷺ)

5. Allamah Nizaamuddin Nesapuri ﷺ iss aayat ki tafseer mein likhte hain:

"Shuru' islam mein auratein zamaanaye jaaheliyat ki tarah sirf qamees aur dopattah wodh kar baahar nikla karti thin. shareef auratein chaadarein wodh kar baahar niklein taake pahchaani jaasakein ke woh shareef zaadiyaan hain, badkaar nahin, kyun ke jo chehre ko chhupaayegi woh kabhi apni sharamgaah kholne par tayyaar nahin hogi woh zaroor apni ismat ki hifaazat karegi, lehaaza unhein koyi nahin sataayega."(Gharaayibul Qur'an ba hawaalah islami khutabaat az maulana Abdussalam Bastawi ﷺ)

6.Allamah Abu Bakr Jassaas ﷺ farmate hain:

"yeh aayat iss baat par dalaalat karti hai ke jawaan aurat ko apna chehra chhupaane ka hukm hai."(Tafheemul Furqan jild chahaarum safah:130)

7.Allamah Zamakhshari ﷺ farmaate hain:

"iss aayat mein hukm hai ke auratein apni chaadaron ka ek hissa latka liya karein aur isse apne chehre aur atraaf ko achchhi tarah dhaanp liya karein".

(Tafheemul Qur'an jlid chahaarum safah:130)

8.Allamah Ibne Jauzi ﷺ farmate hain ke iss aayat mein auraton ko hukm hai ke woh apne saron aur chehron ko chhupaayein.(Musalmaan auraton ke fiqhi masaayel az Abdul Ghaffaar Madni:147)

9.Allamah Abu Hayyan ﷺ iss aayat ki tafseer mein likhte hain ke "aurat apne tamaam jism ko chhupaayegi aur alayhinna se muraad ala

ojuhihinna hai ya'ni apne chehre ko bhi chhupaayein." (Musalmaan auraton ke fiqhi masaayel az Abdul Ghaffaar Madni:147)

10. Imam Abu Bakr Razi ﷺ farmate hain " iss aayat mein waazeh daleel hai ke aurat apne chahre ko chhupaaye rakkhe taake ghalat qism ke log laalach na kar sakein." (Rawaaiyul Bayaan lissaabooni:2/382) bahwaalah (Musalmaan auraton ke fiqhi masaayel az Abdul Ghaffaar Madni:147)

11. Aayat se muraad yeh hai ke auratein chaadaron se apna chehra aur seena dhaanp lein. (Tayseerul kareemur Rahman fi tafseeri kalamil mannan az Abdur Rahman bin Nasir Sa'di ﷺ safah:672)

12. Iss aayat mein yeh hidaayat ki gayi hai ke musalman khawateen gharon se baahar niklein to chaadar ka kuchh hissa apne ouper latka liya karein taake chehrat bhi fil jumlah dhak jaaye.

(Tadabbure Qura'n az maulana Ameen Islahi ﷺ jild panjum safah:269)

13. "Koyi ma'qool aadmi iss aayat ka matlab iske siwa kuchh nahin le sakta ke isse maqsood ghonghat daalna hai taake jism aur libas ki zeenat chhupne ke saath saath chehrat bhi chhup jaaye." (Tafheemul Qur'an az Sayyad Abul A'ala Maudoodi ﷺ jild chaharum safah:131)

14. "Iss aayat mein basaraahat chehre ko chhupaane ka hukm diya gaya hai."

(Ma'ariful Qur'an az Mufti Muhammad Shafi' jild

haftum safah:234)

15."Aayat ka matlab yeh hai ke auratein chaadaron ke ghonghat oupar se daal liya karein ya'ni saarah chehrah chhupa liya karein sirf ek aankh khuli rahne dein."(Ibne Jareer bahwaawalh Ashraful hawaashi az shaikhul hadees maulana muhammad Abduhul Falah ﷺ safah:510)

16. "Irshad ka matlab yeh hai ke auratein badan dhaanpne ke saath chaadar ka kuchh sar se neeche chehrah par bhi latka lein."

(Tafseer az hazrat maulana Shabbir Ahmad Usmani safah:568)

17."Apne oupar chaadar latkaane se muraad apne chehre par iss tarah ghonghat nikaalna hai jis se chehre ka beshtar hiss bhi chhup jaaye aur nazrein jhuka kar chalne se raastah bhi nazar aaye."

(Ahsanul Bayaan az hafiz Salahuddin Yusuf safah:588)

18."Chaadar latkane ka ma'na sar se neeche latkaana hai jis mein chehrah ka pardah khud bakhud aa jaata hai." (Tayseerul Qur'an az maulana Abdur Rahman Kaylaani ﷺ jild som safah:611)

Mazkoorah baala aayat ki tafseer mein tamaam mufassireen ne pardah ke liye "hukm" ka lafz iste'maal farmaya hai. sawaal yeh hai ke kiya "hukm" ka lafz mustahab ke liye iste'maal hota hai ya waajib ke liye? jab yeh kahta hai ke qur'an majeed mein Allah Ta'ala ne namaaz padhne ka

hukm diya hai to kiya iska matlab yeh hai ke namaaz padhni mustahab hai jo chaahe padhe jo chaahe na padhe?

Ahl-e-eemaan ke liye to "hukm" ka lafz hi parde ko waajib qaraar dene ke liye kaafi hai.

Ahaadees-e-Mubaarakah mein parde ka hukm:

Parde ke baare mein Rasoolullah ﷺ ki chand ahaadees-e-mubaarakah pesh-e-khidmat hain jin se na sirf chehre ka pardah saabit hota hai balke ba'z ahaadees se pardah na karne waali khaatoon gunah gaar hona bhi saabt hota hai.

1. Aap ﷺ ka irshaad hai: "Ehram waali aurat niqaab aur dastaane iste'maal na kare."

(Tirmezi, Abwabul Hajj, baab maa jaa feema laa yajoozu lilmohrim labisahu)

Haalat-e-Ehraam mein chehrah par niqaab na daalne ka hukm iss baat ka waazeh saboot hai ke ghair ehraam haalat mein aurat ko cheharah par niqaab daalne ka hukm hai.

2. Irshaad-e-Nabawi ﷺ hai "jab koyi shakhs kisi aurat se nikah ka iraadah kare to use chaahiye ke agar mumkin ho to uss cheez ko ek nazar dekh le jo use raaghib karne waali hai."

(Abu Dawood, Kitabun Nikha)

Zaahir hai ke mard ko shaadi ke liye raaghib karne waali cheez aurat ka chehrah hi hai. aap ﷺ ka yeh farmanा ke agar mumkin ho to uska

chehra dekh lo yeh waazeh kar raha hai ke aurat ka chehra dekhna (pardah ki wajah se) hai to naa mumkin lekin agar kisi tadbeer se yeh mumkin ho to dekh lena chaahiye taake ba'd mein koyi qabaahat paida na ho.

3.Aap ﷺ ne farmaya: "jo shakhs takabbur se apni chaadar latkaayega Allah Ta'ala qiyaamat ke roz uski taraf nazr-e-rahmat nahin farmayenge." Umme Salamah ﷺ ne arz kiya " ya Rasoolallah ﷺ! phir auratein apni chaadarein kis had tak latkaayein?" Umme Salamah ﷺ ne arz kiya "Iss tarah to unke paaon ki pusht nangi ho jaayegi". Aap ﷺ ne irshaad farmaya "to phir ek haath ke baraabar latka liya karein isse ziyaadah nahin."

(Tirmezi, Abwabullibaas)

Rasool-e-Akram ﷺ ke iss irshaad-e-mubarak ki raushni mein ahl-e-ilm ne aurat ke paaon ki pusht ko sutr mein shaamil kiya hai. (Mulahazah ho fataawa ahl-e-hadees az hafiz Abdullah Muhaddis Ropdi ﷺ jild dom safah:492 neez sharah bulughul maraam az maulanah Safiur Rahman mubarak puri ﷺ matbua darussalam riyaz jild awwal safah:157)

Ghaur Farmaaiye! jis shariat ne aurat ko paaon ki pusht nanga karne ki soorat ijaazat kaise de sakti hai? paaon ki pusht ki nisbat chehra ko fitnah to kahin bada fitnah hai.

4.Aap ﷺ ka irshaad hai: "ghair mohrim (mard ka aurat ko ya aurat ka mard) ko dekhna aankh ka

zina hai." (Bukhari, Kitabul Istezaan, Baab zinal jawaareh doonal farj)

Jis shariat ne ghair mohrim aurat ka chehra dekhne ko aankh ka zina qaraar diya hai kiya wahi shariat chehra ko nanga rakhne ki ijaazat de kar iss zina ko aam karne ki ijaazat de sakti hai? bila shubah ghair mohrim aurat ko dekhne wala mard bhi gunah gaar hai lekin woh aurat jo nange chehre ke saath ghar se baahar nikal kar ghair mohrim mardon ko da'wat-e-gunah degi kiya woh gunah gaar nahin hogi?

5. Aap ﷺ ka irshaad-e-mubarak hai "aurat ka saara jism sutr hai" (Tirmezi, Abwabur Raza')

Zaahir hai saare jism mein chehra bhi shaamil hai, lehaaza jis tarah chehre ke elaaawah baaqi sutr ko zaahir karne waali aurat gunah gaar hogi isi tarah apne chehra ko zaahir karne waali aurat bhi gunah gaar hogi.

6. Aap ﷺ ka irshaad-e-Mubarak hai "mere ba'd mardon ke liye tamaam fitnon se badh kar fitnah auraton ka hai." (Bukhari, Kitabunnikah)

Ghaur farmaaiye! aurat khule chehre ke saath fitnah hai ya dhake chehre ke saath? yaqeenan khule chehre ke saath. to phir khule chehre ke saath ghar se baahar nikal kar mardon ke liye fitnah banne waali aurat gunah gaar kyun na hogi?

7. Irshad-e-Nabawi ﷺ hai "jab aurat ghar se baahar nikalti hai to shaytaan use numaayan (ya'ni khoobsurat) karke (mardon ko) dikhaata hai". (Tirmezi, Abwabur Raza')

jis ka matlab yeh hai ke chehrah ka pardah na karne waali khaatoon ko shaytaan apna aalah kaar banaata hai aur woh aurat mardon ke liye da'wat gunah ka baayis banti hai. sawaal yeh hai ke kiya ghair mohrim mardon ke liye da'wat-e-gunah ka baayis banne waali aurat gunah gaar na hogi? yaqeenan hogi.

Mazkoorah Baala ahaadees se na sirf chehre ka pardah saabit hota hai balke yeh baat bhi saabit hoti hai ke chehrah ka pardah na karne waali khaatnoon gunah gaar hai.

Sahaabiyaat ka Tarze Amal:

Hijaab ke mazkoorah baala ahkaam ki wajah se ahad-e-nabawi mein tamaam sahaabiyaat chehre ke parde ka sakhti se ehtemaam karti thin chand waaqeaaat pesh-e-khidmat hain:

1. Aayeshah ﷺ farmaati hain ke hum (ya'ni sahaabiyaat) Rasoolullah ﷺ ke saath ehraam mein thin jab sawar hamaare pas se guzarte to hum apni chaadarein apne saron se chehron par latka letin jab sawar guzar jaate to chehre nange kar letin.

(Ahmad, Abu Dawood, Ibne Maajah)

2. Asma bint-e-Abi Bakr ﷺ farmaati hain: "hum (ya'ni sahaabiyaat) haalat-e-ehraam mein (ajnabi) mardon se apne chehre dhaanp leti thin." (Mustadrak hakim)

Yeh to maloom huwa ke Asma binte Abi Bakr ﷺ azwaaj-e-mutahharaat ﷺ se nahin hain jis ka matlab yeh ke pardah ka hukm azwaaj-e-mutahharaat ﷺ ke liye khaas nahin balke tamaam musalmaan auraton ke liye aam hai. iss liye tamaam sahaabiyaat ﷺ iski paa bandi karti thin.

3. Aayeshah ﷺ waaqia Ofak bayaan karte huye farmati hain: "jab hazrat Safwan bin Muattal . ne mujhe dekh kar (INNA LILLAHI WA INNA ILAYHI RAAJIOON) kaha to meri aankh khul gayi aur main ne fauran apni chaadar se apna chehra dhaanp liya." (Bukhari)

Haalaanke Safwaan bin Muattal ﷺ hijaab ka hukm naazil hone se pahle Aayeshah ﷺ ko dekh chuke the iske baa wajood Aayeshah ﷺ ne hukm ke mutaabiq apna chehra chhupaana zaroori samjha aur chaadar se use dhaanp liya.

4. Zainab bint-e-Jahash ﷺ ki shadi ke moqa par aayat-e-hijaab naazil hui to Aap ﷺ ne apne 10 saalah puraane khaadim-e-khaas hazrat Anas ﷺ ko usi waqt ghar mein daakhil hone se rok diya aur darwaaze par pardah latka diya. (Bukhari)

Zaahir hai darwaaze par pardah latkaane ka

maqsad chehra samet saare jism ko ajnabiyon se chhupaana hai.

5.Ek aurat ne parde ke pеechhe khade ho kar Rasoolullah ﷺ se kuchh maanga to Aap ﷺ ne poochha "aurat ka haath ya mard ka?" usne arz kiya "aurat ka" Aap ﷺ ne farmaya "aurat ka haath hai to kam az kam mehdi se haath rang liye hote." (Abu Dawood)

Agar chehra ka pardah matloob nahin to phir mard aur aurat mein farq karne ke liye haathon par mehdi lagaane ki ta'leem dene ki kiya zaroorat thi? Aap ﷺ farmaa dete saamne aa kar baat karo.

6.Hijaab ka hukm naazil hone se pahle hazrat Aayeshah ؓ apne razaayi chacha (Aflah) se pardah nahin karti thin hijaab ka naazil hone ke ba'd Aayeshah ؓ ne Aflah ؓ ko ghar se baahar hi rok diya under aane ki ijaazat na di, lekin ba'd mein jab Rasoolullah ﷺ ne Aayeshah ؓ ko bataaya ke yeh aap ke chacha hain inse pardah nahin tab Aayeshah ؓ ne unhein under aane ki ijaazat di. (Bukhari, Muslim)

7.Ek baar Rasoolullah ﷺ ne kulli ka paani hazrat Abu Moosa ؓ aur hazrat Bilaal ؓ ko ataa farmaya ke pi lein aur chehre par mal lein Umme Salamat ؓ parde ke pеechhe se dekh rahi thin kahne lagin "iss mutabarrak paani se apni maan ke liye bhi kuchh chhodna."

(Bukhari)

8.Jabir ﷺ kahte hain "main ne ek ladki se shaadi karne ka iraadah kiya to use dekhne ke liye chhup gaya aur use dekhne ke ba'd nikah ki taraf raaghib ho gaya aur usse shaadi kar li." (Sahihul Jaame' hadees:506) aurat ko dekhne ke liye sahaabi ka chhupna waazeh kar raha hai ke tamaam sahaabiyaat chehra ka pardah kiya karti thin.

9.Umme Khallaad ﷺ apne shaheed bete ke baare mein Rasoolullah ﷺ se khabar daryaaft karne ke liye haazir huyin to apne chehre par niqaab daale huye thin. sahaaba kiraam ﷺ ne dekh kar kaha "iss alamnaak soorat-e-haal mein bhi yeh aurat niqaab wodhe huye hai." Umme Khallaad ﷺ ne jawaab diya "mujh par bete ke qatl hone ki museebat aayi hai meri sharm-o-haya par museebat nahin aayi."

(Abu Dawood)

Mazkoorah sahaabiyaat ka sakhti se ehtemaam farmaati thin hatta ke Rasool-e-Akram ﷺ se bhi pardah kiya karti thin agar pardah mustahab hi tha to Rasool-e-Akram ﷺ se pardah ka kiya matlab?

Pardah se Muta'alliq Chand Fataawa:

Kitab-o-sunnat ke mazkoorah baala dalaayel aur ahad-e-nabawi mein sahaabiyaat ke ta'ammul ko pesh-e-nazar rakhte huye ahl-e-ilm ne chehre

ke pardah ko waajib qaraar diya hai. ayimmah kiram ﷺ aur muftiyaan-e-izaam ke chand fataawa pesh-e-khidmat hain:

1. Aimmah Arba' mein se imam Malik ﷺ Imam Shafayi, aur Imam Ahmad bin H umbal ﷺ teenon ne chehra aur hatheliyan kholne ki mutlaqan ijaazat nahin di Imam Abu Haneefah . ne fitnah ka khauf na hone ki shart ke saath chehra aur hatheliyan kholne ki ijaazat di hai chunke aadatan yeh shart mafqood hai, lehaaza fuqahaa-e- hanafiyah ne bhi ghair mohrimon ke saamne chehra aur hatheliyan kholne ki ijaazat nahin di.(**Ma'ariful Qur'an az Mufti Muhammad Shafi' ﷺ jild haftum safah:217**)
2. Imam Ibne Taimia ﷺ farmaate hain "Jalbaab ke ma'na dohri chaadar ke hain jo sar samet pure badan ko dhaanp le Abu Ubaidah ke baqaul aurat yeh chaadar iss tarah wodhe ke aankh ke siwa jism ka koyi hissa zaahir na ho."(Majmou'I fataawa az shaikhul Islam Imam Ibne Taimia ﷺ , jild number:22 safah:110,111)
3. "Sharayi hijaab yeh hai ke chehra, sar ke baal aur tamaam jism dhaanpe huye hon kyun ke aurat tamaam ki tamaam pardah hai aur baayis-e-fitnah hai." (Shaikhul Islam Allamah Abdul Aziz bin Baz ﷺ fataawa baraaye khawateen matbu'a darussalam riyaz safah:254)

- 4."Sharayi hijaab ka matlab hai aurat ke liye tamaam waajibusstr a'azaa-e-badan ka dhaanpna. in a'azaa mein se sab se muqaddam aur woola chehre ka pardah hai iss liye ke chehrah fitnah raghbat ka mahal hai lehaaza auraton par ajnabi logon se chehrah ka pardah karna waajib hai." **(Shaikh Muhammad Bin Saaleh Usaimeen . fataawa baraaye khawaateen safah:279)**
- 5."Aurat mulk ke under ya baahar kisi bhi jagah ajnabi logon ke saamne chehrah nanga nahin kar sakti." **(Shaikh Ibne Jabareen fataawah baraa-e-khawateen safah:279)**
- 6."Na mohrim logon ke saamne aurat ka apne chehre ko chhupaana bhi zaroori hai iske wajoob par sunnat mein muta'addid dalaayel maujood hain." **(Dr. Saaleh bin Fauzaan khawateen ke makhsoos masaayel matbua' quddusiyah lahor safah:47)**
- 7."Aurat ka chehra pardah mein shaamil hai." **(Fataawa Sana'iya Madaniyah az shaikhul hadees hafiz Sanaaullah madani jild awwal safah:821)**
 "Raajeh mazhab yeh hai ke aurat ko har soorat mein apna chehrah ghair mohrim se chhupaana chaahiye khaah ghar ke under ho ya baahar kyun ke saari khoobsoorati ya bad soorati chehre mein hoti hai iske muqaable mein baaqi a'aza ki khoob soorati ya badsoorati kal adm hai." **(Fataawa Ahle hadees az mujtahidul asr hafiz Abdullah Muhaddis ropdi jild dom safah:491)**

Parde ko Mustahab qaraar dene waale dalaayel ka jaayezah

Aakhir mein hum un dalaayel ka jaayezah lena bhi zaroori samajhte hain jin se ba'z ahl-e-ilm ne chehrah ka pardah na karne ka jawaaz saabit kiya hai. woh dalaayel darj zail hain.

1. Hajjatul wida' ke moqa par Fazl bin Abbas ﷺ ki maujoodgi mein ek khaatoon kuchh poochhne ke liye khidmat-e-aqdas mein haazir hui. Fazl bin Abbas ﷺ ne aurat ki taraf dekha to Aap ﷺ ne Fazl bin Abbas ka chehrah doosri taraf pher diya. (Tirmezi, Abu Dawood, Ibne Maajah)

Iss waaqia se istadlaal yeh hai ke agar chehre ka pardah waajib hota to Aap ﷺ hazrat Fazl bin Abbas ﷺ ka chehrah pherne ke bajaaye aurat ko pardah karne ka hukm dete, lekin yeh istadlaal iss liye durust nahin ke yeh waaqia muzdalifah se mina ke raaste mein pesh aaya tha. (Mulaahzah ho taujihaat haulattabarruj wassufoor az shaikh muhammad bin Saaleh Al-Usaimeen ﷺ) chunke uss waqt khatoon ehraam mein thin lehaaza use pardah ka hukm dena mumkin nahin tha.

2. Jabir ﷺ farmate hain Rasoolullah ﷺ ne eid ke roz auraton se khitaab karte huye farmaya "Aurato! sadqah kiya karo main ne jahannam mein ziyaadah tar auraton ko dekha hai."

auraton mein se ek surkhi maayel siyaah rang ke rukhsaar waali adna darjah ki aurat ne sawaal kiya "kyun ya Rasoolallah ﷺ? Aap ﷺ ne farmaya "tum khaawind ki naa shukri karti ho aur la'nat ziyaadah karti ho." (Muslim)

Istadlaal yeh hai ke sawaal karne waali aurat be hijaab thi lehaaza chehra ka pardah waajib nahin yeh jawaaz darj-e-zail wajhuat ki bina par durust nahin:

1. Sawaal karne waali aurat adna darjah ki khaatoon ya'ni laundi thi aur laundi chehra ke pardah se mustasna hain. (2) Hadees mein yeh bhi wazaahat nahin ke woh khaatoon jawaan thin ya bodhi. bodhi khaatoon bhi mustasna hai. (3) Hijaab ka 5 hijri mein naazil huwa kisi hadees mein iss baat ka ta'ayyun nahin ke yeh waaqia 5 hijri se pahle ka hai ya ba'd ka? lehaaza iss waaqia se chehra ka pardah na karne ka jawaaz saabit nahin hota.
4. Ek khaatoon Aap ﷺ ki khidmat mein haazir hui aur arz ki "main apni jaan Aap ﷺ ko hibah karna chahti hoon." Rasool-e-Akram ﷺ ne uski taraf dekha phir Aap ﷺ ne nazar neechi farma li. jab uss aurat ne dekha Aap ﷺ ka iraadah nahin to woh baithh gayi. (Bukhari)

Istadlaal yeh hai ke agar chehra ka pardah waajib hota to woh khaatoon be hijaab kyun aatin? wazah zaahir hai ke nikah se qabl khaatoon

ko dekhna mustahab hai aur woh khaatoon to haazir hi iss maqsad ke liye hui thin ke Aap ﷺ use dekh lein phir woh hijaab karke kyun aatin? lehaaza yeh daleel bhi wajah jawaaz nahin ban sakti.

5. Aayeshah ﷺ farmati hain ke hum Nabi ﷺ ke saath subh ke namaaz iss haalat mein adaa karti ke hamaare sar chaadaron se dhake hote phir jab hum namaaz padh kar gharon ko waapas laut tin to andhere ki wajah se pahchaani na jaatin. (Bukhari)

Istadlaal yeh hai ke chunke aurat chehre se hi pahchaani jaati hai iss liye agar raushni hoti to pahchaan li jaatin. jis ka matlab yeh hai ke woh chehraah ka pardah nahin karti thin. yeh daleel iss liye durust nahin ke andhere ki wajah se sahaabiyaat ﷺ ko pardah karne ki zaroorat hi nahin padti thi. namaaz ke ba'd agar sahaabiyaat ﷺ itni raushni mein waapas plat tin jis mein woh pahchaani jaatin, to shariat ke hukm ke mutaabiq woh zaroor pardah kartin.

6. Abdullah bin Abbas ﷺ ke hawaale se ek daleel yeh bhi di jaati hai ke unhon ne "Momin auratein apni zeenat zaahir na karein magar jo az khud zaahir ho jaaye" (Surah Noor:31) ki tafseer mein yeh farmaya hai ke az khud zaahir hone waali cheezon mein chehraah, hatheliyan aur angoothhi shaamil hain. (Ibne Kaseer)

Abdullah bin Abbas ﷺ ki mazkoorah baala tafseer iss liye daleel nahin ban sakti ke surah ahzab ki aayat يَدْنِينَ عَلَيْهِنَ مِنْ جَلَابِيَّهِنَ ki tafseer mein hazrat Abdullah bin Abbas ﷺ ne hi yeh farmaya hai ke "momin auraton ko Allah Ta'ala ne hukm diya hai ke jab woh kisi zaroorat ke liye apne gharon se niklein to sar ke oupar apni chaadarein latka kar apne chehron ko dhaanp lein aur sirf ek aankh khuli rakkhein." (Ibne Kaseer)

Chunke surah Noor pahle naazil hui thi aur surah ahzaab ba'd mein naazil hui, lehaaza hazrat Abdullah bin Abbas ﷺ ka doosra qaul naasikh samjha jaayega aur pahla qaul mansookh samjha jaayega. (Mulahazah ho majmo'ul fataawa, az Imam Ibne Taimiyah ﷺ jild 22 safah:114)

Yeh hain woh dalaayel jin ki bena par ba'z ahl-e-ilm ne chehre ke parde ko waajib ke bajaaye mustahab qaraar diya hai lekin amr waaqia yeh hai ke chehre ke parde ko mustahab qaraar dene ke muqaable mein waajib qaraar dene ke dalaayel iss qadar qawi hain ke kitab-o-sunnat ka mamooli sa ilm rakhne waala bhi pardah ko mustahab qaraar dene ke dalaayel se mutmayin nahin ho paata. pas haasil-e-kalaam yeh hai ke chehre ka pardah waajib hai aur pardah na karne waali khaatoon gunah ki murtakib hoti hai.

Zaroori Wazaahat:

Yeh baat qaabil-e-wazaahat hai ke jin waajibul ehteraam ulama kiram ne chehrah ka pardah na karne ki ijaazat di hai unhon ne bhi ghair mashroot ijaazat har giz nahin di masalan:

Imam Abu Haneefah  ne chehrāh aur hatheeliyon ko pardah se mustasna qaraar diya hai sirf iss shart ke saath fitne ka dar na ho.

(Mulahazah ho Ma'ariful qur'an jild 7 safah:217)

Isi tarah shaikh Muhammad Nasiruddeen Albani  ne bhi chehrah aur haathon ko iss sharat ke saath parde se mustasna qaraar diya hai ke chehre aur haathon par zeenat ki koyi cheez na ho. (Mulahazah ho hijabul maratil muslimati, safah:53)

Taweel arsah tak barmangham mein muqeem shaikh Mahmood Ahmad mir puri  ne bhi chehrah aur haathon ko pardah se khaas zaroorat ke tehat iss shart ke saath mustasna qaraar diya hai ke fitne ka dar na ho. (Mulahazah ho fatawa siraat-e-mustaqeem safah:460 matbua maktabah quddusiyah laahaur)

Musalmaan aurat ko apni ismat-o-iffat mahfooz rakhne ke liye aaj kal ke muaashre mein fitne dar pesh hain ya nahin? iska jawaab maula mufti muhammad shafi'  ne apni tafseer ma'ariful qur'an mein diya hai jise hum yahaan man wa an naqal kar rahe hain.

"Parde ke ahkaam jin auraton aur mardon ke diye gaye hain un mein auratein to azwaaj-e-mutahharaat hain jin ke dilon ko paak-o-saaf rakhne ka Allah Ta'ala ne khud zimmah liya hai jis ka zikr isse pahli aayat ﴿لَذِهَبَ عَنْكُمُ الرَّجْسُ أَهْلُ الْبَيْتِ﴾ mein mufassal aa chuka hai doosri taraf jo mard mukhaatab hain woh Rasoolullah ﷺ ke sahaaba kiram ﷺ hain jin mein se bahut se hazraat ka maqaam farishton se bhi aage hai lekin un sab umoor ke hote huye unki tahaarat-e-qalb aur nafsiyaati waswason se bachne ke liye zaroori samjha gaya ke mard aurat ke darmiyaan pardah kar diya jaaye aaj kaun hai jo apne nafs ko sahaaba kiram ﷺ ke nufoos paak se aur apni auraton ke nufoos ko azwaaj-e-mutahharaat ﷺ ke nufoos se ziyaadah paak hone ka da'wa kar sake aur yeh kahe ke hamaara ikhtelaat auraton ke saath kisi kharaabi ka mojib nahin?"

(Ma'ariful qur'an jild haftum safah:200)

Haqeeqat yeh hai ke chehra ka pardah na karna bazaar-e-khud ek aisa fitnah hai ke iss fitne ka darwaazah khulte hi fahaashi, be hayaayi aur uryaani ke hazaaron fitne az khud paida hote chale jaate hain jin ka tadaaruk karna kisi soorat mumkin nahin rahta lehaaza har mominah ko ghar se baahar har soorat mein chehra ka pardah karna chaahiye isi mein hamaari dunya aur aakhirat ki bhalaayi hai.

Hijaab ke baare mein ek nau muslimah ke ta'assuraat:

Yeh haqeeqat kisi almiyah se kam nahin ke bahut si ghair muslim khawateen-e-islam ke nizam ismat-o-iffat, jis ki bunyaad hijaab hai, se muta'assir ho kar daayira-e-islam mein daakhil ho rahi hain jab ke khaandaani muslim khawateen hijaab ko mustahab qaraar de kar isse apni jaan chhudaana chahti hain. aisi khawateen ke liye japaani nau muslimah khaatoon "Khaulah lakaata" ke hijaab ke baare mein ta'assuraat badi ahmiyat ke haamil hain. mumkin hai ilmi dalaayel ke saath hijaab ki aqli afaadiyat raushan khayaal hazraat ko apne moqif par nazar saani ke liye aamaadah kar de. isi ummeed par mohtarmah khaulah lakaata ke ta'assuraat ko in safhaat ki zeenat banaya jaa rahaa hai. khaulah kahti hain:

"Qubool-e-islam se pahle main chust paint aur mini skort pahanti thin lekin ab meri lambi poshaak ne mujhe masroor kar diya. mujhe yun laga jaise mein ek shahzaadi hoon, pahli martabah main ne hijaab pahanne ke ba'd apne aap ko paakeezah aur mahfooz samjha, mujhe ehsaas huwa ke main Allah subhanahu wa Ta'ala se ziyaadah qareeb ho gayi hoon, mera hijaab sirf Allah ki itaa'at hi nahin balke mere aqeede ke bar mala izhaar bhi tha. hijaab pahanne waali musalmaan aurat jamm-e-ghafeer mein bhi

qaabil-e-shanaakht hoti hai. (ke woh musalmaan hai) jab ke ghair muslim ka aqeedah sirf alfaaz ke zariye hi maloom ho sakta hai."

"Mini scort ka matlab yeh hai ke agar aap ko meri zaroorat hai to mujhe le jaa sakte hain, hijaab saaf taur par bataata hai ke main aap ke liye haraam hoon."

"Mosam-e-garma mein har shakhs garmi mahsoos karta hai lekin main ne hijaab ko apne sar aur gardan par baraah-e-raast padne waali suraj ki kirnon se bachne ka muassir zaria paaya."

"Pahle pahle mujhe hairat hoti thi ke muslim bahnein burqa ke under kaise aasaani se saans le leti hain, iska inhesaar aadat par hai jab aurat iski aadi ho jaati hai to koyi diqqat nahin rahti. pahli baar main ne niqaab lagaaya to mujhe bada achchha laga, intehaayi hairat angez, aisa mahsoos huwa goya main ek aham shaksiyat hoon mujhe ek aise shaah kaar ki maalikah hone ka ehsaas huwa jo apni posheedah musarraton se lutf andoz ho mere paas ek khazaanah tha jis ke baare mein kisi doosre ko maloom na tha, aisa khazaana jise ajnabiyon ko dekhne ki ijaazat na thi."

"Jab main ne sardiyon ka burqa' banaaya to uss mein aankhon ka baareek niqaab bhi shaamil kar liya ab mera pardah mukammal tha. isse mujhe yak go na aaraam mila ab mujhe bheed mein koyi

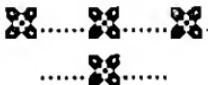
parishaani na thi. mujhe mahsoos huwa ke main mardon ke liye ghair marayi hogayi hoon. aankhon ke parde se pahle mujhe uss waqt badi parishaani hoti thi jab ittefaaqiyah taur par meri nazrein kisi mard ki nazron se takraati thin. iss naye niqaab ne siyaah ainak ki tarah mujhe ajnabiyon ki ghoorti nigaahon se mahfooz kar diya."

Aakhri Guzaarish:

Hijaab ke hawaale se sharayi ahkaam aur ek nau muslimah ke ta'assuraat bayaan karne ke ba'd hum ahl-e-eemaan ki tawajjah iss baat ki taraf dilaana bhi zaroori samajhte hain ke aaj kuffaar aur mushrikeen be haayi, fahaashi aur uryaani par mabni apni gandi aur ghaleez tahzeeb zabar dasti har jagah musalmaanon par musallat karna chaahte hain taake musalmaan mamaalik mein bhi khaandaani nizaam isi tarah toot phoot ka shikaar ho jaaye jis tarah unke apne mamaalik mein tabaah ho chuka hai. apne un mazmoor maqaasid ke husool ke liye kuffaar ne badi ayyaari wa makkaari se "raushan khayaali" aur "e'tedaal pasandi" ke naam par muslim mamaalik mein be deen aur mulhid logon ka ek aisa giroh paida kar liya hai jo unke azaayem ki raah humwaar karne mein unka mamdu aur muaawin hai. ahl-e-eemaan ko puri quwwat ke saath "raushan

khayaali" aur "etedaal pasandi" ki muzaahamat karni chaahiye aur uske saath saath shariat-e-islamia ke ahkaam par puri yaksooyi aur mazbooti se amal paira rahna chaahiye. Allah Ta'ala se dua hai ke woh húmein marte dam tak eemaan par saabit qadam rakkhe. Aameen

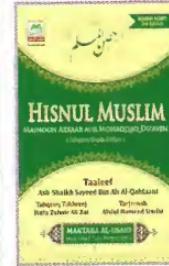
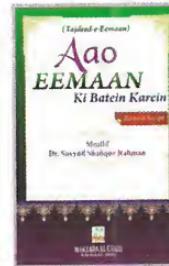
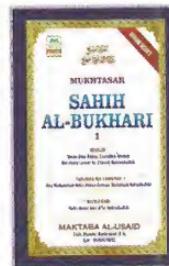
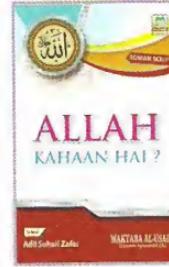
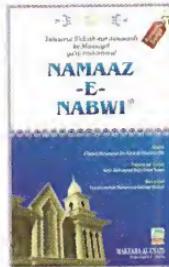
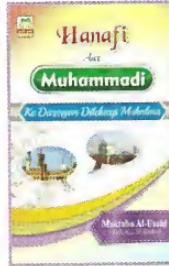
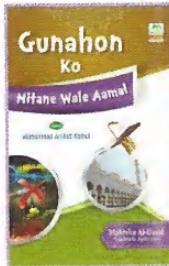
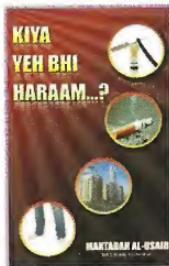
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